

J. E. Bowen

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TOPICAL STUDIES ON THE MESSAGE

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Topical Studies on the Message

Second Quarter, 1912

INTRODUCTORY NOTE.—The lessons for this quarter are a continuation of the topical studies begun the first quarter of the year. Although the subjects are familiar, our faith will be strengthened, and our hearts refreshed, as we study again God's word for the evidences of our faith. We should be ready at all times to give "a reason of the hope" that is in us. These lessons should be helpful in grounding our faith a little more firmly in the blessed truths of the third angel's message. That this may be realized, let diligent study be given each topic.

LESSON I—The Nature of Man

APRIL 6, 1912

LESSON HELPS: "Patriarchs and Prophets," pages 44-47; "Early Writings," old edition, part 3, pages 19, 20; new edition, pages 147-149; *Sabbath School Worker*.

Questions

THE CREATION OF MAN

1. What inspired instruction has been given concerning the origin of man? In whose image was man formed? Gen. 2:7; 1:27.
2. Where was man placed? Gen. 2:15.
3. What command was given Adam and Eve? How were they warned against disobedience? Gen. 2:16, 17. Note 1.

THE FALL

4. What was the result of disobeying God and eating the forbidden fruit? Gen. 3:17-19. Note 2.
5. Who brought life and immortality within the reach of man? What did Christ abolish in order to accomplish this? 2 Tim. 1:10.

6. To whom only is ascribed inherent immortality?
1 Tim. 1:17; 6:16. Compare Job 4:17. Note 3.

ETERNAL LIFE THE GIFT OF GOD

7. How is eternal life obtained? Rom. 6:23; 5:19.

8. How is this gift received? 1 John 5:11, 12; John 3:36.

9. Through what glorious event has man hope of a resurrection from the dead? 1 Cor. 15:20-23.

10. When will immortality be bestowed upon the believer? How quickly will the change from mortality to immortality be made? To what two classes does this change come? Verses 51, 52.

11. How is this change described? Verse 53.

12. What will then have been brought to pass? What shout of victory will be heard? Verses 54, 55.

13. What among other things are God's people exhorted to seek? Rom. 2:7. What does this prove?

IMMORTALITY ONLY THROUGH CHRIST

14. How only can eternal life be obtained by sinful man? John 10:27, 28; Acts 4:12.

15. What blessing is promised to those who accept Christ? John 4:13, 14; 6:53, 54. Note 4.

Notes

1. If they had been created immortal, it is certain the Lord would not have said, "In the day that thou eatest thereof thou shalt surely die."

2. It should be observed that God is now addressing the same man, or "living soul," mentioned in Gen. 2:7. He says of him, "For dust thou art, and unto dust shalt thou return."

3. The original word here rendered "immortal" occurs in six other instances in the New Testament, each time being rendered "incorruptible," or its equivalent. Greenfield's Greek Lexicon defines this word: "Incorruptible, immortal, imperishable,

undying, enduring." The word is found in the following texts: 1 Tim. 1:17; Rom. 1:23; 1 Cor. 9:25; 15:52; 1 Peter 1:4, 23; 3:4.

4. The hope that man by some merit of his own, through an inherent principle of life, will in some manner reach the immortal state, and live forever, is shattered by these words of the Son of God: "Ye shall . . . die in your sins." This is the exact opposite of that original falsehood Satan told in Eden, and has since restated in a thousand false religions, "Ye shall not surely die." Hinduism, Buddhism, Shintoism, Theosophy, Christian Science, and Spiritualism all have for their tap-root the dogma of human immortality. Were it not for this fetish of human immortality, not one of these baneful and false religions would ever have been possible.

LESSON II — *Man's Condition in Death*

APRIL 13, 1912

LESSON HELPS: "Christ's Object Lessons," pages 260-267; *Sabbath School Worker*.

Questions

1. What passed upon all men as a result of sin? Rom. 5:12.
2. From what is the man alienated who is separated from Christ? Eph. 4:17, 18.
3. What is death called? John 11:11-13; Matt. 9:24.
4. During the time of sleep where does man wait? Job 17:13.
5. How long must he wait in the grave? Job 14:12. Compare John 5:28, 29.
6. During this time what is said of his knowledge concerning the affairs of earth? Job 14:20, 21.
7. How is his utter unconsciousness described? Ps. 146:4; Eccl. 9:5, 6.

CHRIST'S DEATH

8. What testimony is borne concerning the death of Christ? 1 Cor. 15:3; Isa. 53:5, 8; John 19:28-30.

9. What deep significance is attached to His death? Isa. 53:12.

10. From what was Jesus exempt? Ps. 16:10; Acts 2:30, 31.

11. What blessed hope for us was involved in Jesus' coming forth from the tomb? 1 Cor. 15:20-23.

12. When Jesus arose from the tomb what did He bring with Him? Rev. 1:17, 18.

13. What was brought to light through the gospel? 2 Tim. 1:9, 10. Note 1.

14. What hope therefore lightens the darkness of the tomb? 1 Thess. 4:13, 14.

15. What will satisfy the patriarch David? Ps. 17:15. What assurance have we that he has not ascended to heaven? Acts 2:29, 34.

16. To what time did followers of the Lord look forward to meet their loved ones fallen in death? John 11:23, 24.

17. How did Isaiah speak of this same time? Isa. 26:19.

18. When did Paul expect to receive his reward? Who besides him would receive their reward at the same time? 2 Tim. 4:6-8.

19. Whose voice alone can awaken the dead? John 5:28, 29; 1 Thess. 4:16-18. Note 2.

Notes

1. There is a distinction to be made between eternal life and immortality. He who receives Christ by faith thereby lays hold

upon "that eternal life, which was with the Father, and was manifested unto us," and so Jesus said, "He that believeth on Me hath everlasting life" (John 6:47); but that which is thus acquired by faith is retained only by faith. After immortality has been put on at the second coming of Christ, the eternity of being is fully assured. This was the purpose in view in the gift of Christ to take upon Himself humanity. ↙

2. "Wherefore comfort one another with these words." That our loved ones are not troubled by the harrowing scenes of this life; that they are unconscious of what is transpiring about us, like one asleep; that to them, if saved, the next moment will be the greeting of their Saviour, never more to be separated from Him,—to believe thus, as the Scriptures so plainly teach, is not a comfortless, cheerless hope.

LESSON III — *The Judgment*

APRIL 20, 1912

LESSON HELPS: "Christ's Object Lessons," pages 312-319; *Sabbath School Worker*.

Questions

1. What impressive scene was shown to Daniel in vision? Dan. 7:9, 10.
2. What did Paul say as to an appointed time of the judgment? Acts 24:25; 17:31. Note 1.
3. What world-wide message announces the judgment? Rev. 14:6, 7. Note 2.
4. When the judgment begins, what are opened? From what are the dead judged? Rev. 20:12.
5. What is written in the "book of life"? Ex. 32:31-33; Rev. 22:19. What in "the books"? Eccl. 12:14; 5:6. Note 3.
6. Who minister to the Lord in the judgment? Dan. 7:10; Rev. 4:4.
7. When the investigative judgment is finished, and

the subjects of Christ's kingdom are determined, what announcement is made? Rev. 22:11.

8. What then takes place? Rev. 22:12; 1 Thess. 4:16, 17.

9. How long will the saints reign with Christ in heaven? During this time what will they be doing? Rev. 20:4; 1 Cor. 6:2, 3.

10. Who executes the decisions reached during the thousand years? John 5:26, 27.

11. What acknowledgment will finally be made by all whose lives have passed in review before God? Isa. 45:23; Phil. 2:9-11. Note 4.

12. By what is every life tested in the investigative judgment? Eccl. 12:13, 14; Rom. 2:12, 16. Note 5.

Notes

1. That the judgment was still future in Paul's time is evident in that when he stood before Felix he reasoned of "righteousness, temperance, and judgment to come." Acts 24:25. But notwithstanding this appointed "day," or time, for judgment, then future, Paul so spoke of its solemn scenes as to cause the wicked, time-serving Roman governor before whom he spoke, to tremble. This being true, how we should sense the importance of the time in which we now live,—it being that very time, or "day," to which Paul alluded.

2. It will be noticed that when the time comes for this message to go to the world proclaiming the judgment, the announcement is, "The hour of His judgment is come." This investigative judgment is the cleansing of the heavenly sanctuary, which was typified by the day of atonement in the yearly round of the earthly sanctuary. This "hour" of God's judgment, by a very sure line of prophecy, is shown to have begun in 1844. At this time Christ passed from the holy apartment of the heavenly sanctuary into the most holy, and "the judgment was set, and the books were opened." See Dan. 9:24-27. Thus the time for the judgment to begin is made clear. For nearly threescore years and ten this solemn review of men's lives has been going on by the Judge of all the earth, who, the psalmist declares, "shall judge the world in righteousness." Ps. 9:7, 8.

3. The "book of life" doubtless contains the names of those who by faith have laid hold of eternal life. But it is possible for a name once entered to be blotted out. Ex. 32:33. It is the most desirable of all things that our names be written and retained in this book. Luke 10:20; Rev. 3:5.

4. Before their destruction the scenes in Christ's life and death will be vividly portrayed before the wicked.

"The whole wicked world stand arraigned at the bar of God, on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them.

"It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. 'All this,' cries the lost soul, 'I might have had; but I chose to put these things far from me. O, strange infatuation! I have exchanged peace, happiness, and honor, for wretchedness, infamy, and despair.' All see that their exclusion from heaven is just. By their lives they have declared, 'We will not have this Jesus to reign over us.'"—"*Great Controversy*," page 668.

5. "The work of judgment which began in 1844, must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the judgment, the message commands them to 'fear God, and give glory to Him,' 'and worship Him that made heaven, and earth, and the sea, and the fountains of waters.' The result of an acceptance of these messages is given in the words, 'Here are they that keep the commandments of God, and the faith of Jesus.' In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment."—*Id.*, page 436.

LESSON IV — *The Resurrection*

APRIL 27, 1912

LESSON HELPS: "Early Writings," old edition, part 3, pages 145-148, 151-153; new edition, pages 285-288, 292-294; *Sabbath School Worker*.

Questions

1. What passed upon all men because of sin? Rom. 5:12.
2. What is man's condition in death? Job 14:12; Ps. 146:3, 4.
3. What question was asked long ago concerning the dead? What answer is given? Job 14:14, 15; Isa. 26:19.
4. How much depends upon the resurrection? 1 Cor. 15:16-18. Note 1.
5. What did Jesus declare to be the will of God? John 6:39, 40.
6. By whose voice will the dead be awakened? John 5:28, 29. In what other language does Jesus express the same important truth? John 11:25.
7. What two distinct classes are known in this life? Eccl. 3:17. How are these classes spoken of in connection with the resurrection? Acts 24:14, 15.
8. In connection with what event are the righteous awakened from their sleep? 1 Thess. 4:16; 1 Cor. 15:23. Note 2.
9. With what body do they come from the grave? 1 Cor. 15:44. Note 3.
10. After whose likeness are these resurrected ones fashioned? Phil. 3:20, 21.
11. How long a time intervenes between the first and second resurrections? Rev. 20:5, 6.
12. Whose spirit actuates those who come up in the second resurrection? Rev. 20:7-9. To what are they raised? John 5:29. Note 4.

13. What is the portion of those whose names are not found written in the book of life? Rev. 20:15; 21:8.

14. To what time have the people of God through past ages looked for their reward? John 11:23, 24.

15. On coming forth from their graves how long are the saints to live? With whom are they to dwell? Luke 20:35, 36; John 14:1-3.

16. What is said of their glorious reign in the kingdom? Dan. 7:27; Matt. 13:43.

17. From what will the overcomer be delivered? Rev. 2:11.

18. What is the last enemy to be destroyed? 1 Cor. 15:26; Rev. 20:14. Note 5.

Notes

1. All the dead would remain in their graves forever were it not that Christ died and rose again. For if He be not risen, then there can be no resurrection of the dead. But the blessed truth that there shall be a resurrection, because Jesus actually died and rose again (Rev. 1:18), brings life within reach of every lost son and daughter of Adam, and makes the plan of eternal life through Him forever sure. John 14:19; Acts 2:24.

2. "Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising His hands to heaven He cries, 'Awake, awake, awake, ye that sleep in the dust, and arise!' Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison-house of death they come, clothed with immortal glory, crying, 'O death, where is thy sting? O grave, where is thy victory?'"—"*Great Controversy*," page 644.

3. "All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and

vigor of eternal youth. . . . All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will 'grow up' to the full stature of the race in its primeval glory."—*Id.*, pages 644, 645.

4. "Then Jesus and all the retinue of holy angels, and all the redeemed saints, left the city. The angels surrounded their Commander, and escorted Him on His way, and the train of redeemed saints followed. Then, in terrible, fearful majesty, Jesus called forth the wicked dead; and they came up with the same feeble, sickly bodies that went into the grave. What a spectacle! What a scene! At the first resurrection all came forth in immortal bloom; but at the second the marks of the curse are visible on all."

"As they come forth from their graves, they resume the current of their thoughts where it ceased in death." "Then I saw that Satan again commenced his work. He passed around among his subjects and made the weak and feeble strong, and told them that he and his angels were powerful. He pointed to the countless millions who had been raised." "Then he looks over the vast army, and tells them that the company in the city is small and feeble, and that they can go up and take it, and cast out its inhabitants, and possess its riches and glory themselves. Satan succeeds in deceiving them, and all immediately begin to prepare themselves for battle."—"*Early Writings*," old edition, part 3, pages 151-153; new edition, pages 292, 293.

5. What a glorious triumph it will be when death shall forever be destroyed! Satan and his host of evil angels also perish in the same lake of fire. Matt. 25:41. This is the second death, from which there is no resurrection. It is from this that the saved have been redeemed by the death of the precious Son of God. Then begins the glorious reign of the saints with Christ, in the newly-created earth, untainted by the curse of sin, the home of the redeemed throughout eternity. Glorious inheritance!

LESSON V — *The Ministry of Angels*

MAY 4, 1912

LESSON HELPS: "Early Writings," old edition, part 1, pages 31-33; part 3, pages 21-24; new edition, pages 39, 40, 149-153; *Sabbath School Worker*.

Questions

1. Whom did John see and hear about God's throne

in heaven? What is said of the number of the angels? Rev. 5:11, 12.

2. By whom were the angels brought into existence? Col. 1:16. Note 1.

3. What ministry has been appointed them? Heb. 1:14; Ps. 103:20, 21.

4. In what form have angels appeared to men? Gen. 18:2; 19:1-3, 16; Acts 1:10.

5. Give illustrations of their power. 2 Kings 19:35; Luke 1:18-20.

6. How have angels helped the people of God in times of distress? Dan. 3:24-26; 6:22.

7. How have they delivered God's servants in trouble? Acts 5:17-19; 12:5-10.

8. What interest is shown by the angels when sinners turn to the Lord? Luke 15:10. Note 2.

9. How did Christ speak of the ministry of angels? Matt. 18:10. How is the rapidity of their movements described? Dan. 9:20-23.

10. What comforting promise is given for those who trust and fear the Lord? Ps. 34:6, 7; 91:9-11.

11. When Jesus appears the second time who will accompany Him? Matt. 25:31.

12. What part will the angels act when the Lord calls from their graves His sleeping saints? Matt. 24:31. Note 3.

Notes

1. Angels are created beings. The Son of God being the One by whom the Father spoke all things into existence (John 1:1-3), it is evident that the Son Himself existed prior to the highest order of heavenly angels. Col. 1:15, 17. It is reasonable that angels, as well as man, should worship the Son who was associated

with the Father in their creation. This they do, by the command of the Father. Heb. 1:6.

2. "I have seen the tender love that God has for His people, and it is very great. I saw angels over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept through discouragement, or were in danger, the angels that ever attended them would fly quickly upward to carry the tidings, and the angels in the city would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over, and try to keep them from going out of the narrow path; but if they did not take heed to the watchful care of these angels, and would not be comforted by them, but continued to go astray, the angels would look sad and weep. They would bear the tidings upward, and all the angels in the city would weep."—*"Early Writings," old edition, part 1, page 31; new edition, page 39.*

3. "Angels 'gather together the elect from the four winds, from one end of heaven to the other.' Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God."—*"Great Controversy," page 645.*

LESSON VI — *Spiritualism; Evil Angels and Their Work*

MAY 11, 1912

LESSON HELPS: "Early Writings," old edition, part 3, pages 124-128; new edition, pages 262-266; "Great Controversy," pages 495-498; *Sabbath School Worker.*

Questions

1. What falsehood has furnished the foundation for Spiritualism? Gen. 3:4. Note 1.

2. What does the Scripture teach concerning those who are dead? Eccl. 9:5, 6.

3. Then by what agency must the wonders of Spiritualism be wrought? Rev. 16:14.

4. What did Jesus say regarding the casting down

of Satan? Luke 10:18. Who were cast down with him? Rev. 12:7-9.

5. Before his fall what position did Satan occupy in heaven? Eze. 28:14, 15. What is said of his wisdom? Verses 3, 12. Note 2.

6. In what way do fallen angels receive worship? 1 Cor. 10:19-21.

7. What is Satan able to do? 2 Cor. 11:14, 15. Note 3.

8. What has the Spirit revealed would take place in the last days? 1 Tim. 4:1, 2.

9. How did fallen angels seek to hinder the work of Christ? Luke 8:27-29. Of Paul? Acts 16:16-18. Note 4.

10. Against whom are Satan and his angels especially to war? Rev. 12:17. What is the testimony of Jesus? Rev. 19:10.

11. To what are the fallen angels reserved? Jude 6; 2 Peter 2:4.

12. What shows that they are aware of this? Matt. 8:28, 29; Rev. 12:12.

13. At the time of their judgment, when punishment is to be decided upon, who will take part? 1 Cor. 6:2, 3.

14. What fate awaits the devil and his angels? Matt. 25:41; Rev. 20:7-9.

15. What prophecy will then have been fulfilled? Mal. 4:1. Note 5.

16. What shall not arise the second time? Nahum 1:9.

Notes

1. *Spiritualism*.—"The belief that the spirits of the dead in various ways communicate with and manifest their presence to men, usually through the agency of a person called a medium."—*Standard Dictionary*.

"The deification of the dead has held a prominent place in nearly every system of heathenism, as has also the supposed communion with the dead. The gods were believed to communicate their will to men, and also, when consulted, to give them counsel. Of this character were the famous oracles of Greece and Rome.

"The belief in communion with the dead is still held, even in professedly Christian lands. Under the name of Spiritualism, the practise of communicating with beings claiming to be the spirits of the departed, has become wide-spread. It is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Spiritual beings sometimes appear to persons in the form of their deceased friends, and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead men to believe that their dead friends are angels, hovering over them, and communicating with them. Those who thus assume to be the spirits of the departed, are regarded with a certain idolatry, and with many their word has greater weight than the word of God."—"Patriarchs and Prophets," pages 684, 685.

2. Having been created perfect in wisdom and beauty, when the evil thought entered Lucifer's heart to be like God (Isa. 14:12-14), to be worshiped, his great wisdom was perverted to work ruin. This is further proved by his being able to deceive a host of the angels in heaven itself into the belief that his cause was just and right.

"Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. . . . Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself, by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven, that by this means they might attain to a higher state of existence."—"Great Controversy," page 495.

The angels were deceived upon the point of supposing that Lucifer aimed to attain for *them* a "higher state of existence." And it was upon this same point Eve was lured into disobedience and sin. "Ye shall be as gods, knowing good and evil," was Satan's word to her in Eden. And thousands through modern Spiritualism

are deceived into believing the highest law they are to know is the desire of their own hearts,—Christ, God's laws, and the Bible being set aside as standing in the way of man's highest development.

3. "Satan has power to bring before us the appearance of forms purporting to be our relatives or friends who sleep in Jesus. It will be made to appear as if these friends were actually present; the words they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living, will fall upon the ear. . . . The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils."—"*Early Writings*," *old edition, part 3, page 124; new edition, page 262.*

4. Not always do the greatest deceptions come by way of opposition, but frequently by assumed sympathy. Clothed in angel robes, with subdued tones and apparent interest for the tempted and tried one, the tempter approaches with his allurements. Thus he approached Jesus in the wilderness. Souls are thus thrown off their guard, and Satan can the more surely fasten them in his deception.

5. "Satan and his angels suffered long. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused." "Said the angel, 'Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe.'"—"*Early Writings*," *old edition, part 3, page 154; new edition, pages 294, 295.*

LESSON VII — Conversion

MAY 18, 1912

LESSON HELPS: "Steps to Christ," chapter "Faith and Acceptance;" *Sabbath School Worker.*

Questions

1. What did Jesus teach concerning the importance of conversion? Matt. 18:2, 3. Note 1.
2. In what trouble are all involved? Rom. 3:10, 23.
3. What is sin? 1 John 3:4.

4. By what agency is the sinner convicted of sin? John 16:7, 8.

5. Through what does the Holy Spirit convince of transgression? Rom. 7:9, 13.

6. When the sinner is under conviction of wrong, has he power himself to turn to obedience? Rom. 7:18; 8:7, 8. Note 2.

7. How does the deliverance come? Rom. 5:8; 8:3, 4.

8. What is the first step away from sin? Acts 2:37, 38.

9. With repentance for sin, how does the sinner lay hold of salvation from it? Acts 20:21.

10. What is our part in securing pardon? What is Christ's part? Who does the cleansing? 1 John 1:9.

11. What word is used in Scripture to describe the work done for the repentant sinner who lays hold of Christ by faith? Acts 3:19, first part; Matt. 18:3.

12. What change is involved in conversion? Eze. 36:26.

13. What are some of the excuses put forth for refusing to follow the call of the Lord? Luke 14:16-20; Matt. 22:2-13. Note 3.

14. How did Jesus describe this divine transformation? John 3:3.

15. Who may receive this new birth from above? Verse 16.

16. What change will be seen in the converted life? Matt. 3:8; Gal. 5:22, 23. Note 4.

17. What invitation does Jesus still give to those who

have tried to work righteousness in their own strength?
Matt. 11:28-30.

Notes

1. "Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—"*Steps to Christ*," chapter "*The Sinner's Need of Christ*."

2. "None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity.

"But man can not transform himself by the exercise of his will. He possesses no power by which this change can be effected. The heaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give, will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power."—"*Christ's Object Lessons*," pages 96, 97.

3. "They agreed in spirit and motive, while they differed in the form of excuse. They had accepted the invitation when remote, when it did not call upon them to take any action or give up any pleasure, but refused it when a decision must be made; just as men now want to go to heaven, and enter the pearly gates, and be saints and martyrs even; yet when the test time comes they are unwilling to accept the conditions, to do the deeds, to take up the cross, which are the necessary conditions."—"*Peloubet's Notes*."

4. "As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is 'the justifier of him which believeth in Jesus.' And 'whom He justified, them He also glorified.' Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human

beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen."—"Christ's Object Lessons," page 163.

LESSON VIII — *Baptism*

MAY 25, 1912

LESSON HELPS: "Desire of Ages," chapter entitled "The Baptism;" *Sabbath School Worker*.

Questions

1. Just before leaving the eleven on Mount Olivet, what instruction did Jesus give the apostles? Matt. 28:19, 20.
2. How had He already set the example? Matt. 3:13-15. Note 1.

ITS SIGNIFICANCE

3. What was the burden of John's message? Mark 1:4, 5.
4. What should precede baptism? Mark 16:16; Acts 2:38. Note 2.

THE TIME

5. At what time in the believer's experience is baptism proper? Acts 22:16. Compare Gal. 6:14. Note 3.
6. With whom is the believer buried in baptism? What should characterize the after-life? By what act of the believer is Christ's resurrection commemorated? Rom. 6:4, 5. Note 4.
7. When Paul and Silas had preached Jesus to the jailer at Philippi, what followed? Acts 16:32, 33.
8. Following Peter's sermon at Pentecost how many believed on Jesus, and were baptized? Acts 2:41.

THE MODE

9. When Philip had preached Jesus to the Ethiopian eunuch, what did this new believer request? Acts 8:36.

10. What command was given? What did Philip and the eunuch do? What did Philip do? What next took place? Verses 38, 39. Note 5.

THE RESURRECTION POWER FOR A NEW LIFE

11. What should be the experience of the baptized believer? Col. 3:1-3. Note 6.

12. What was manifested in Christ's resurrection? 2 Cor. 13:4.

13. What power is it the privilege of the baptized believer to know? Phil. 3:10; Eph. 1:18-20. Note 7.

Notes

1. "Among the multitudes that had gathered about him at the Jordan, John had heard dark tales of crime, and had met souls bowed down with the burden of myriad sins; but never had he come in contact with a human being from whom there breathed an influence so divine. All this was in harmony with what had been revealed to John regarding the Messiah. Yet he shrank from granting the request of Jesus. How could he, a sinner, baptize the Sinless One? And why should He who needed no repentance submit to a rite that was a confession of guilt to be washed away?"

"As Jesus asked for baptism, John drew back, exclaiming, 'I have need to be baptized of Thee, and comest Thou to me?' With firm yet gentle authority, Jesus answered, 'Suffer it to be so now; for thus it becometh us to fulfil all righteousness.' And John, yielding, led the Saviour down into the Jordan, and buried Him beneath the water."—"*Desire of Ages*," pages 110, 111.

2. Genuine faith in Christ as the Saviour from sin precedes baptism. Baptism follows as an outward expression of the faith already in the heart.

3. When death overtakes an individual, burial follows. It would be a very sad thing to be buried alive. Likewise when the old man, the world's affections and lusts, is crucified, then burial into the watery grave with Jesus should take place. Ananias said to Paul, who for three days had fasted and prayed and confessed his sins to God, "Why tarriest thou? arise, and be bap-

tized." It was time now for him to be buried; for he had renounced his past sinful life. When we have turned away from sin and the old man is dead, we should then be buried in the watery grave. It is a sad thing for the church, and the individual as well, to bury the "old man" *alive*.

4. Jesus did not leave two memorials for one event. If, therefore, baptism commemorates His resurrection, it is evident that there is *no need* for the setting apart of the first day of the week to commemorate His resurrection, the day upon which He rose from the grave.

5. The Bible presents one baptism. Paul says, "We are *buried* with Him by baptism into death." Rom. 6:4. When anything is buried it is covered up, put out of sight. The dead are *buried beneath the ground*, covered up and so hidden from view. Likewise to follow Jesus into death, into the grave by baptism, the candidate must be *buried beneath the water*; hidden from view, or there can be no significance whatever to the ordinance.

6. "Those who have put on Christ by baptism, by this act showing their separation from the world, and that they have covenanted to walk in newness of life, should not set up idols in their hearts. Those who have once rejoiced in the evidence of sins forgiven, who have tasted a Saviour's love, and who then persist in uniting with the foes of Christ, rejecting the perfect righteousness that Jesus offers them, and choosing the ways that He has condemned, will be more severely judged than the heathen who have never had the light, and have never known God or His law. Those who refuse to follow the light which God has given them, choosing the amusements, vanities, and follies of the world, and refusing to conform their conduct to the just and holy requirements of God's law, are guilty of the most aggravating sins in the sight of God."—"*Testimonies for the Church*," volume 3, pages 365, 366.

7. "Do you ask, 'How am I to abide in Christ?'—In the same way as you received Him at first. 'As ye have therefore received Christ Jesus the Lord, so walk ye in Him.' 'The just shall live by faith.' You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believed that He, for Christ's sake, did all this for you. By faith you became Christ's, and by faith you are to grow up in Him,—by giving and taking. You are to give all,—your heart, your will, your service,—give yourself to Him to obey all His requirements; and you must take all,—Christ, the fulness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper, —to give you power to obey."—"*Steps to Christ*," chapter "Growing Up into Christ."

LESSON IX — *The Ordinances*

JUNE 1, 1912

LESSON HELPS: "Desire of Ages," chapter seventy-two; *Sabbath School Worker*.

Questions

1. In coming into the world what position did the Son of God voluntarily choose? Phil. 2: 6, 7.

2. In His teaching how did Jesus state this principle of His life? Matt. 20: 28. Note 1.

3. As viewed by the world, which is considered the greater, the one that ministers, or the one ministered to? Luke 22: 27.

4. As viewed by heaven which class is regarded the greater? Matt. 20: 25-27; Luke 22: 26.

5. Instead of recognizing the true greatness of unselfish ministry for others, for what were the disciples striving? Mark 9: 33, 34; Luke 22: 24. Note 2.

6. Name some of the ways in which Jesus served the people. Matt. 11: 2-6. Compare Acts 10: 38.

7. The night before Jesus was crucified, what ordinance did He institute to keep before His followers this principle of unselfish service? John 13: 3-5. What did Peter say? What was Jesus' reply? Verses 6-11.

8. When Jesus sat down again, what did He say? Verses 12-15. Note 3.

9. With what words did Jesus point out the true attitude His followers should maintain? Verses 16, 17.

10. After washing His disciples' feet what did Jesus do? John 13: 12; Matt. 26: 26.

11. As He gave them the cup what did He say? Verses 27, 28.

12. In eating the broken bread and drinking of the cup what is kept in mind? How long is this memorial to be in force? 1 Cor. 11:26. Note 4.

13. By what are we reconciled to God? By what saved? Rom. 5:10.

14. What is the result when one partakes of this bread and wine not discerning the body of Christ? 1 Cor. 11:27-29. Note 5.

15. When will Jesus again drink of the fruit of the vine? Matt. 26:29. Note 6.

16. How did Jesus and the disciples manifest their joy on this occasion? Where did they go? Verse 30.

Notes

1. "In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. 'He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it."—*"Desire of Ages,"* page 649.

2. While unselfish ministry originated with God, self-seeking and self-exaltation originated with Satan. Unconsciously, the disciples had imbibed this worldly spirit; they strove among themselves which should be accounted the greatest.

"Many of their contentions for supremacy, much of their dissatisfaction with Christ's methods, originated with Judas." "That which ruled him was the hope of selfish benefit in the worldly kingdom which he expected Christ to establish."—*Mrs. E. G. White, in "Education,"* pages 91, 92.

3. It was more than the ordinance of feet-washing Jesus was giving the church. By this memorial He bequeathed His own

spirit of loving ministry to His followers. This was His answer for all time as to who should be the greatest.

“For these disciples [Judas excepted] the mission of Christ finally accomplished its purpose. Little by little His example and His lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in His anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master’s guidance at every step.”—*Id.*, pages 93, 94.

4. “At the first feast He attended with His disciples [John 2:1-11], Jesus gave them the cup that symbolized His work for their salvation. At the last supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth ‘till He come.’ ”

“The communion service points to Christ’s second coming. It was designed to keep this hope vivid in the minds of the disciples.” “The wine which Christ provided for the feast [at Cana], and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape.”—“*Desire of Ages*,” pages 149, 659.

The bread used in instituting the Lord’s supper was Passover bread. Of this feast God commanded, “Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.” Ex. 13:7. Leaven, or fermentation, represents sin. See 1 Cor. 5:7, 8.

5. “So that whosoever may be eating the loaf or drinking the cup of the Lord in an unworthy manner, shall be responsible for the body and blood of the Lord.”—*Rotherham’s Translation*.

If one by faith discerns by these emblems his Lord dying on Calvary to atone for his sins, having confessed them, he is not eating and drinking “unworthily,” or in an unbecoming or irreverent manner.

“Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship can not flourish in the soul that keeps fresh in memory the scenes of Calvary.”—“*Desire of Ages*,” page 661.

6. Jesus longs to have His people with Him. John 17:24. Spanning the interval between this last supper with the disciples until that time when all the hosts of the redeemed are gathered

about His table in heaven, Jesus covenants not to partake of the fruit of the vine. To Him, also, it would seem the emblem is very sacred, in that through it a most solemn covenant relation is sustained between the redeemed and their Redeemer. Precious Saviour! Upon His heart constantly He bears His tempted, struggling children.

LESSON X — *Temperance*

JUNE 8, 1912

LESSON HELP: *Sabbath School Worker.*

GENERAL NOTE.—In the consideration of the topic of temperance as a Sabbath-school lesson, it is not the design to go into details as to what articles of food constitute a proper diet. Principles are presented for individual help. Much will be lost, therefore, by those who participate in discussion of what should constitute articles of diet. Quotations as notes have been taken from "Christian Temperance and Bible Hygiene," a book written by Mrs. E. G. White, and published in 1890, because it was thought that but few of our brethren and sisters possessed a copy of this excellent book: Those who do have it can use it much with profit as a help in the study of this lesson. In this book, page 57, are found these words: "There is real common sense in health reform. People can not all eat the same things. Some articles of food that are wholesome and palatable to one person, may be hurtful to another. . . . So it is impossible to make an unvarying rule by which to regulate every one's dietetic habits."

Questions

1. What exhortation is given to those who seek an incorruptible crown? 1 Cor. 9:24, 25. Note 1.
2. What must constantly be kept in subjection by the Christian? Why? Verse 27.
3. What wish did John express concerning one of his beloved ones in the gospel? 3 John 2. Cite a similar instance. 1 Tim. 5:23.
4. What does the body of the Christian believer be-

come? To whom do we belong? Therefore what should we seek to do? 1 Cor. 6:19, 20.

5. What follows in case we wilfully defile the body-temple? 1 Cor. 3:16, 17.

EATING AND DRINKING

6. In the beginning what was given man for food? Gen. 1:29.

7. What principle should govern eating? Eccl. 10:17; 1 Cor. 10:31. Note 2.

8. What three things did Jesus mention as liable to prevent people from being prepared to meet Him at His coming? Luke 21:34. Note 3.

9. What food did God provide for His people in the wilderness? Ps. 78:23-25.

10. How did the children of Israel show their dissatisfaction with God's daily provision? 1 Cor. 10:4-10.

11. For what were these things written? Verses 11, 12; Rom. 14:17. Note 4.

12. In Peter's list of Christian virtues name those which precede and follow temperance. 2 Peter 1:5-7. Note 5.

13. What is contained in the wine cup? What warning is given concerning wine? How does Solomon describe a drunkard's experience? Prov. 23:29-32. From what will drunkards be excluded? 1 Cor. 6:10.

14. Upon what special point touching appetite did Jesus gain a complete victory? Luke 4:2-4. Note 6.

15. For what purpose did Christ give Himself up for the church? Eph. 5:26, 27.

Notes

1. This is a most comprehensive text. To be temperate in *all* things includes more than reforms in a few articles of food. The American Revised Version instead of the word "temperate" has the word "self-control." The same rendering is given also in Acts 24:25; Gal. 5:23; 2 Peter 1:6; Titus 1:8. This expresses the true idea of temperance. It is to be self-restrained, continent in all things. True temperance includes the *entire life*. Some may be temperate or self-controlled in one or two particulars, yet very intemperate or self-gratifying in other directions. To be temperate in "*all things*," includes temperance in eating and drinking, in labor, both mental and physical, in recreation,—in fact in everything which goes to make up the life.

2. "Those who are advocating a reform in diet should, by the provision they make for their own table, present the advantages of hygiene in the best light. They should so exemplify its principles as to commend it to the judgment of candid minds.

"There is a large class who will reject any reform movement, however reasonable, if it lays a restriction upon the appetite. They consult taste, instead of reason and the laws of health. By this class, all who leave the beaten track of custom and advocate reform will be opposed, and accounted radical, let them pursue ever so consistent a course.

"But no one should permit opposition or ridicule to turn him from the work of reform, or cause him to lightly regard it. He who is imbued with the spirit which actuated Daniel, will not be narrow or conceited, but he will be firm and decided in standing for the right. In all his associations, whether with his brethren or with others, he will not swerve from principle, while at the same time he will not fail to manifest a noble, Christlike patience. When those who advocate hygienic reform carry the matter to extremes, people are not to blame if they become disgusted. Too often our religious faith is thus brought into disrepute, and in many cases those who witness such exhibitions of inconsistency can never afterward be brought to think that there is anything good in the reform. Those extremists do more harm in a few months than they can undo in a lifetime. They are engaged in a work which Satan loves to see go on.

"Two classes have been presented before me: first, those who are not living up to the light which God has given them; secondly, those who are too rigid in carrying out their one-sided ideas of reform, and enforcing them on others. When they take a position, they stand to it stubbornly, and carry nearly everything over the mark."—"*Christian Temperance and Bible Hygiene*," pages 55, 56.

3. "*Surfeit*.—To feed so as to oppress the stomach and derange the functions of the system; to overfeed, and produce satiety, sickness, or uneasiness; excess in eating and drinking." — *Webster*.

"Overeating, even of the most wholesome food, is to be guarded against. Nature can use no more than is required for building up the various organs of the body, and excess clogs the system." "Attention should be given also to the proper combination of foods. By brain-workers and others of sedentary pursuits, but few kinds should be taken at a meal."—"*Education*," page 205.

4. "Narrow ideas, an overstraining of small points, have been a great injury to the cause of hygiene. There may be such an effort at economy in the preparation of food, that, instead of a healthful diet, it becomes a poverty-stricken diet. What is the result?—Poverty of the blood. I have seen several cases of disease most difficult to cure, which were due to impoverished diet. The persons thus afflicted were not compelled by poverty to adopt a meager diet, but did so in order to follow out their own erroneous ideas of what constitutes health reform. Day after day, meal after meal, the same articles of food were prepared without variation, until dyspepsia and general debility resulted."—"*Christian Temperance and Bible Hygiene*," page 57.

5. Temperance, or self-control, is only one qualification of many that go to make up a perfect Christian character. All these qualifications here mentioned by Peter blend into one symmetrical whole. Knowledge precedes temperance. Good judgment and sound sense are needed in wisely taking hold of temperance principles. Then it becomes a powerful adjunct in rising to the higher attainments of patience, godliness, brotherly kindness, and love.

6. "God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite."—"*Testimonies for the Church*," volume 9, page 156.

LESSON XI — *Religious Liberty*

JUNE 15, 1912

LESSON HELPS: "Great Controversy," pages 582-587; *Sabbath School Worker*.

Questions

1. To whom belongs all authority? Rom. 13: 1.
2. For what purpose have governments been established by the Lord? Verses 3, 4.
3. Should the Christian render conscientious obedience to the laws not conflicting with the word of God in the government where he resides? Verses 6, 7.
4. When there is conflict between the command of God and the requirements of any earthly government, what should the Christian do? Acts 5: 29; 4: 19.
5. Cite an instance where God vindicated servants of His in disobeying the command of an earthly monarch. Dan. 3: 13-27. Note 1.
6. How did the faithfulness of these three men influence the ruling monarch? Verses 28, 29.
7. Tell how another king was led to make a decree that interfered with the worship of God. Dan. 6: 1-9.
8. What did Daniel know? What did he do? Verse 10.
9. What did his accusers do? What did they tell the king? Verses 11, 13.
10. How did the king feel? What did he do? What did he say to Daniel? Verses 14, 16.
11. How did God interpose to preserve the life of His servant? Verses 21, 22.
12. When Herod had apprehended Peter and caused him to be chained in prison, how was he delivered? Acts 12: 5-11.
13. In what way were the plans of the magistrates at Philippi changed by the Lord? Acts 16: 25-31.

14. What is made clear by these instances with reference to personal accountability to God? Note 2.

15. What instruction did Christ give regarding the Christian's duty toward God and Cæsar? Matt. 22: 17-21.

THE KINGDOM OF CHRIST

16. When God's ideal is reached concerning the dominion of earth, who will wield the scepter? Gen. 49: 10; Eze. 21: 26, 27; Isa. 9: 6, 7.

17. What shall be the nature of the reign in Christ's eternal kingdom? What is said of His subjects? Heb. 1: 8, 9; Ps. 37: 11.

18. When oppressed unjustly by earthly powers, with what may the child of God comfort himself? James 5: 7; Rev. 19: 11-16. Note 3.

Notes

1. Here a powerful king commanded worship to an image *he* had set up. This command would require the breaking of God's holy law. These three loyal men respectfully yet firmly announced to the king that whether their God preserved their lives or not, they would not worship this image he had set up, nor bow down to it. Here principle was involved. It was impossible to obey the king, and at the same time remain true and loyal to the God of heaven whom they served. The issue was thus sharply drawn between obeying God, or the king's commandment—between the worship of the Creator, or the worship of a false god. These Hebrews chose to "obey God rather than men," and heaven set its seal upon their choice.

2. The three Hebrew brethren did not lose their individual accountability amid the throng of worshipers in the plain of Dura. No king could answer for them before that God whom they served. Rom. 14: 12. Likewise in the experience of Daniel, Peter, and all the martyrs suffering affliction rather than to disobey God by obeying some earthly ruler acting out of the ordained sphere of civil government.

3. "The time is coming when God's people will feel the hand of persecution *because they keep holy the seventh day*. Satan has

caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God's plans. He seeks to make the commands of God of less force in the world than human laws. The man of sin, who thought to change times and laws, and who has always oppressed the people of God, will cause laws to be made enforcing the observance of the first day of the week. But God's people are to stand firm for Him. And the Lord will work in their behalf showing plainly that He is the God of gods."—"*Testimonies for the Church*," volume 9, pages 229, 230.

LESSON XII—*Tithes and Offerings*

JUNE 22, 1912

LESSON HELPS: "Patriarchs and Prophets," pages 525-529; *Sabbath School Worker*.

Questions

1. Into what do those fall who choose to be rich? What is said of the love of money? What exhortation is given the man of God? 1 Tim. 6: 9-11 (see American Revised Version). Note 1.

2. How much money is brought into the world at birth? How much can be carried out? With what should we be content? Verses 7, 8.

3. How does Heaven value contentment with godliness? Verse 6.

4. What searching question of God must every one sooner or later face who selfishly lays up treasure for himself on earth? Luke 12: 20, 21.

5. How much of man's time does God claim as His own? How much of his property? Ex. 20: 8-11; Lev. 27: 30.

6. What offense is charged against the one who appropriates God's tithe to himself? Mal. 3: 8, 9.

7. What command is transgressed in each case? Ex. 20:17 (the first four words). Note 2.

8. Why is covetousness so offensive to God? Eph. 5:5; Rom. 8:32. Note 3.

9. Were all the tithe brought in, what would be the result? Mal. 3:10. Note 4.

10. When means is selfishly withheld from the work of God, by His people, how does God sometimes arouse them? Haggai 1:9. Note 5.

VOWS

11. At Bethel what sacred vow did Jacob make to God? Gen. 28:20-22. Note 6.

12. How did David regard his vows of consecration or duty? Ps. 61:5; 66:13, 14.

13. Should the payment of a vow be put off? What is preferable to failure to pay? Eccl. 5:4-6.

14. Upon whom does God command special blessings? Isa. 32:8; Prov. 11:25.

Notes

1. The *love* of money has its root in covetousness. Covetousness underlies all evil. It was Lucifer's coveting the place occupied by God that led him into sin. He coveted the worship, the honor, the power belonging to the Creator. Those who *will* be rich, those who bend every power of their being to acquire the possession of money, fall into hurtful lusts which drown men in perdition. This is an age of the world when this one thing has well-nigh become the overmastering ambition. Colossal fortunes are amassed only to become a curse to the possessor, to drag the soul down to perdition. From all this God seeks to deliver His children.

2. It is plain that before one can take for himself God's holy time, the seventh day, he must covet it. It is equally clear that this same commandment is also broken, as well as the eighth, before one can place with his own stuff God's part, the tenth, made holy by His reservation for a sacred use.

Says the deceiver:

“Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here, and fix their affections on earthly things. We must do our utmost to prevent those who labor in God’s cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the building up of Christ’s kingdom and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will be separated finally from God’s people.”—*Mrs. E. G. White, in 1911 Week of Prayer Readings.*

3. “It was a costly sacrifice that the Lord of heaven made. Divine benevolence was stirred to its unfathomable depths; it was impossible for God to give more. . . . Why is our gratitude so limited? It is only as a ripple on the surface, compared with the great tide of love that flows to us from the Father.”—“*Testimonies for the Church,*” volume 9, pages 59, 60.

4. “If our churches will take their stand upon the Lord’s word, and be faithful in paying their tithe into His treasury, more laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord’s treasury, and there would be if selfish hearts and hands had not withheld the tithes, or made use of them to support other lines of work.”—*Id.*, page 249.

5. “There are many who urge that they can not do more for God’s cause than they now do; but they do not give according to their ability. The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to the amount they are willing to give. Horses are found dead in the field or stable, houses or barns are destroyed by fire, or crops fail. In many cases God tests man with blessings, and if unfaithfulness is manifested in rendering to Him tithes and offerings, His blessing is withdrawn.”—“*Testimonies for the Church,*” volume 4, page 484.

6. A vow or pledge to give the Lord certain things, made at times of spiritual refreshing when the Holy Spirit moves the heart to benevolence, God holds very sacred indeed. It can not ruthlessly be set aside, nor later counted as a light matter, without great peril to the soul.

“Jacob made his vow while refreshed by the dews of grace, and invigorated by the presence and assurance of God. After the divine glory had passed away, he had temptations, like men in

our time; but he was faithful to his vow, and would not harbor thoughts as to the possibility of being released from the pledge which he had made. He might have reasoned much as men do now, that this revelation was only a dream, that he was unduly excited when he made his vow, and that therefore it need not be kept; but he did not.

“Long years intervened before Jacob dared to return to his own country; but when he did, he faithfully discharged his debt to his Master. He had become a wealthy man, and a very large amount of property passed from his possession to the treasury of the Lord.

“Many in our day fail where Jacob made a success. Those to whom God has given the greatest amount have the strongest inclination to retain what they have, because they must give a sum proportionate to their property. Jacob gave the tenth of all that he had, and then reckoned the use of the tenth, and gave the Lord the benefit of that which he had used for his own interest during the time he was in a heathen land, and could not pay his vow. This was a large amount, but he did not hesitate; that which he had vowed to God he did not regard as his, but as the Lord’s.”—*Id.*, pages 466, 467.

LESSON XIII — Review

JUNE 29, 1912

Questions

1. Show that man was not created with an immortal soul. Having lost his life through disobedience, how only could he obtain immortality?

2. Because of sin what has passed upon all men? Prove that the Son of God arose from the dead. What bearing has this upon the death and life of His saints?

3. How did Paul speak of the judgment? Who compose the heavenly judgment court? What are used as the judgment proceeds? By what is every case decided? Who will execute the judgment determined upon?

4. How many resurrections are there? Who are

raised in the first resurrection? Who in the second? How many years intervene between them? In connection with what event are the righteous raised? What has made the resurrection possible?

5. By whom were the angels brought into existence? Describe their work and power. What will be the work of the holy angels at the time of Christ's second coming and the resurrection of the righteous?

6. With whom did sin originate? What became of those who sinned in heaven? Cite texts which prove that the dead do not appear to living friends and loved ones. Where do fallen angels meet their doom?

7. What change did Jesus say must take place in order to be saved? Who alone can change the heart? Then what can be said of this same individual?

8. Why was Jesus baptized? In following the Lord by baptism into death, what is necessary on the part of the believer? What should precede burial? What power belongs to the believer as he comes forth from his watery grave?

9. In serving others, whose example are we following? State the real lesson conveyed in the ordinance of foot-washing. What double significance attaches to the memorial presented by the Lord in the broken bread and the wine?

10. In how many things should the Christian be temperate? Name three things mentioned by the Saviour which His people in the last generation must guard against. Why is strong drink a curse? Prov. 23: 29-32.

11. To whom belongs all power? When the commands of earthly powers conflict with the command-

ments of God, what is the duty of the Christian? To whom must every one give an account of himself? Describe the nature of Christ's kingdom and reign. Heb. 1: 8, 9.

12. What prompts the selfish love of money? What is of more value than all the wealth of the world? Why does God hate covetousness? What would be the result if all the tithe were brought into the treasury? Describe the nature of vows to God.

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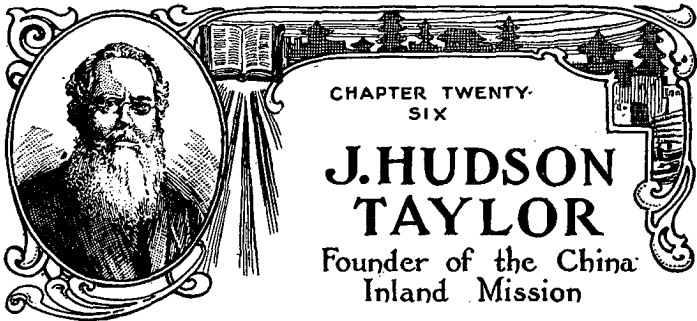
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